كتاب الحيض

THE BOOK OF MENSTRUATION (HAYDH)
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In the Name of Allah, the Beneficient, the Merciful. The Praise is for Allah Lord of the Worlds, and Blessing be upon our Chief Muhammad and his Purified Progeny, and greetings with abundant greetings.

باب الحيض

Chapter 1 – The Menstruation (Haydh)

أَلْحَسَنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أُدَيْمِ بْنِ الْحُرِّ قَالَ سَمِعْتُ أَبَا عَلِيُّ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللََِّّ ( عليه السلام ) يَقُولُ إِنَّ اللَََّّ تَبَارَكَ وَ تَعَالَى حَدَّ لِلنِّسَاءِ فِي كُلِّ شَهْرٍ مَرَّةً .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Adeym Bin Al Hurr who said,

'I heard Abu Abdullah saying that Allah Blessed and High has Limitation for women, once during every month'.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عليه السلام ) عَنْ أَدْنَى مَا يَكُونُ مِنَ الْحَيْضِ فَقَالَ ثَلاَثَةٌ وَ أَكْثَرُ مَا يَكُونُ عَشَرَةُ أَيَّامٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Ahmad Bin Asheym, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'It has been narrated) from Abu Abdullah, said, 'I asked him about the Words of Allah Mighty and Majestic [65:4] if you have a doubt. So he said: 'Whatever exceeds the month, so it is doubtful'.

باب أدنى الحيض و أقصاه و أدنى الطهر

Chapter 2 – The minimum of the menstruation (Haydh), and its maximum, and the minimum of the purity

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللََِّّ ( عليه السلام ) قَالَ أَقَلُّ مَا يَكُونُ الْحَيْضُ ثَلاَثَةٌ أَيَّامٍ وَ أَكْثَرُ مَا يَكُونُ عَشَرَةُ أَيَّامٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Ahmad Bin Asheym, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Abu Al-Hassan about the minimum of what happens to be from the menstruation (Haydh). So he said: ‘Three (days), and the most of it is ten (days)’.

1 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 1 H 1
2 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 1 H 2
3 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 2 H 1
Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Muawiyah Bin Ammar,

(It has been narrated) from Abu Abdullah asws having said: ‘The least of what the menstruation (Haydh) happens is for three days, and the most of what it can happen to be for is ten days’.4

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Ali Bin Ibrahim, from his father, altogether from Safwan Bin Yahya who said,

‘I asked Abu Al-Hassan asws about the least of what the menstruation (Haydh) can happen to be. So he asws said: ‘The least is for three days, and the furthest (it can go to) is ten (days)’.5

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far asws having said: ‘The pure period (menstruation (Haydh)-free) cannot happen to be less than ten days. That is the time from the end of one period of Haydh (menses) to the beginning of the second one’.6

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from one of his men,

(It has been narrated) from Abu Abdullah asws having said: ‘The least of the pure (period) would be of ten days, and that is because the woman, at the beginning the menstruation (Haydh) could be a lot of blood, so her menstruation (Haydh) would come to be for ten days. So it would not cease as she gets older, it would keep reducing until it returns to being for three days. So when she returns to the three days (of menstruation (Haydh)), her menstruation (Haydh) would be Raised (she would enter menopause), and it would not happen to be for less than three days.

So when the woman sees the blood during the days of her menstruation (Haydh), she should leave the Salaat. So if the blood continues with her for three days, so she

4 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 2 H 2
5 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 2 H 3
6 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 2 H 4
is menstruating, and if the blood gets cut off after having seen it for a day or two
days, she should wash and pray Salaat, and she should wait from the day she saw
the blood, for up to ten days. So if she were to see the blood during these ten days,
from the day she first saw the blood, by a day or two days until it completes the three
days for her, so that which she had seen during the beginning of the matter, along
with this which sees after that during the ten (days), so it is from the menstruation
(Haydh).

And if there pass ten days for her from the days she first saw the blood, and she
does not see the blood (anymore), so that day and the two days (after that) which
she sees it would not happen to be from the menstruation (Haydh). But rather, it
would be from an illness, either from an ulcer in her inside or from the internal
(problems). Thus, upon her would be that she repeats the Salaat for those two days
which she had neglected, because it did not happen to be a menstruation (Haydh),
and it would Obligate upon her that she makes up what she neglected from the
Salaat during the day and the two days.

And if the three days are completed for her, so it is from the menstruation (Haydh),
and it is the least of the menstruation (Haydh) and would not Obligate the making up
(of the Salaat) upon her; and the purity would not happen to be for less than ten
days. So when the woman menstruates, and her menstruation (Haydh) is for five
days, then the blood gets cut off, she should wash and pray Salaat. So if she were to
see the blood after that and ten days are not completed from her from the day when
she first saw the blood, so that is from the menstruation (Haydh). She should leave
the Salaat.

And if she sees the blood secondly after what she saw for the first complete ten
days, and it is upon her for a number (of days), then it is inter-period bleeding
(Istihaaza). She would do what the one with the inter-period bleeding (Istihaaza)
does’.

And he asws said: ‘Everything what the woman sees during the days of her
menstruation (Haydh), from yellowness or redness, so it is from the menstruation
Chapter 3 – The woman sees the blood before her (regular) days, or after her purity

(\textit{Haydh}, and everything what she sees after the days of the her menstruation (\textit{Haydh}), so it is not from the menstruation (\textit{Haydh}).\footnote{Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 2 H 5}

باب المرأة ترى الدم قبل أيامها أو بعد طهورها

\textit{Haydh}.

\textit{Chapter 3} – The woman sees the blood before her (regular) days, or after her purity

(\textit{Haydh}), and everything what she sees after the days of the her menstruation (\textit{Haydh}), so it is not from the menstruation (\textit{Haydh}).

\begin{itemize}
  \item Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Jameel, from Muhammad Bin Muslim, (It has been narrated) from Abu Ja’far\footnote{Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 3 H 1} asws having said: ‘When the woman sees the blood before ten days (elapsing from the end of the menstruation (\textit{Haydh})), so it is from the first menstruation (\textit{Haydh}), and if it was after the ten (days), so it is from the next menstruation (\textit{Haydh}).’\footnote{Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 3 H 2}
  \item Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Zur’at, from Sama’at who said, ‘I asked him\footnote{Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 3 H 3} asws about the woman who sees the blood before the (regular) time of her menstruation (\textit{Haydh}). So he\footnote{Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 2 H 5} asws said: ‘When she sees the blood before the (regular) time of her menstruation (\textit{Haydh}), so let her leave the Salaat, for perhaps the time has hastened with her. So when it was from that her days which she tends to menstruate in, so let her wait for three days after her days have passed. So when she has waited for three days and the blood does not get cut off from her, so let her do just as what the woman with inter-period bleeding (\textit{Istihaaza}) would do.’\footnote{Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 3 H 3}
  \item Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from the one who informed him, (It has been narrated) from Abu Abdullah\footnote{Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 2 H 5} asws having said: ‘When the (regular) days (of the menstruation (\textit{Haydh}) of the woman are ten days, she would not examine herself, and when it was less, she should examine herself.’\footnote{Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 3 H 3}
\end{itemize}
Chapter 4 – The woman sees the yellowness before the menstruation (Haydh), or after it

Ali Bin Ibrahim, from his father, and Muhammad in Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah\textsuperscript{asws} about the woman who sees the yellowness during her (regular menstruating) days. So he\textsuperscript{asws} said: 'She should not pray Salaat until her (regular) days have passed; and if she were to see the yellowness during other than her (regular) days, she should perform ablution, and she should pray Salaat'.\textsuperscript{11}

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Is’haq Bin Ammar, from Abu Baseer,

(It has been narrated) from Abdullah\textsuperscript{asws} regarding the woman who sees the yellowness. So he\textsuperscript{asws} said: 'If it was before the menstruation (Haydh) by two days, so it is from the menstruation (Haydh), and if it was after the menstruation (Haydh) by two days, so it is not from the menstruation (Haydh)'.\textsuperscript{12}

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Ismail Al Ju’fy,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: 'When the woman sees the yellowness before the passing of her numbered days, she should not pray Salaat; and if the yellowness was after the passing of her days of purity, she should pray Salaat'.\textsuperscript{13}

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza who said,

\textsuperscript{11} Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 4 H 1
\textsuperscript{12} Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 4 H 2
\textsuperscript{13} Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 4 H 3
‘Abu Abdullahasws was asked and I was present, about the woman who sees the yellowness. So heasws said: ‘Whatever was before the menstruation (Haydh), so it is from the menstruation (Haydh), and whatever was after the menstruation (Haydh), so it is not from it’.14

‘Heasws said: ‘The yellowness (before the menstruation (Haydh) by two days, so is from the menstruation (Haydh), and (the yellowness) after the days of the menstruation (Haydh) is not from the menstruation (Haydh); and it (yellowness) during the days of the menstruation (Haydh), is a menstruation (Haydh)’.15

Chapter 5 – The first (menstruation (Haydh) which the woman menstruates

‘I asked himasws about the virgin girl menstruating the first time, so she sits (menstruating) during the month for two days, and during (another) month, for three days, and it is different upon her, her menstruating not occurring upon her during the month with the same number of days. Heasws said: ‘For her is that she sits (awaiting) and leaves the Salaat for as long as she sees the blood, as long as she does not exceed the ten (days). So when the two months coincide with the number of days as being the same, so those are her (regular) days’.16

‘I said to Abu Abdullahasws, ‘The woman sees the blood for three or four days’. Heasws said: ‘She should leave the Salaat’. I said, ‘Supposing she sees the purity for three days or four?’ Heasws said: ‘She should pray Salaat’. I said, ‘Supposing she sees the blood for three days or four?’ Heasws said: ‘She should leave the Salahat. I said, ‘Supposing she sees the purity for three days or four?’ Heasws said: ‘She should pray

14 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 4 H 4
15 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 4 H 5
16 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 5 H 1
Salâa't. I said, ‘Supposing she sees the blood for three days or four?’ Heasws said: ‘She should leave the Salâa't. She should keep doing so for what is between her and a month. So, when the blood does get cut off from her (then fine), otherwise she would be at the status of the woman with inter-period bleeding (Istihaaaza).’

Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it, from Zur’at, from Sama’at who said,

‘I asked himasws about a girl menstruating the first menstruation (Haydh), so the bleeding remains for three months, and she does not recognise the days of her pure period. So heasws said: ‘Her pure period is like the pure periods of her womenfolk. So if it was such that (pure periods of) her womenfolk are different, so the most she can sit (waiting) for is for ten days, and the least is for three days’. 

Chapter 6 – The absolution of the menstruating woman

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, and someone else, from Yunus, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws, said, ‘Hesws was asked about a woman from whom the blood had been cut off, but she did not know whether she was pure or not. Heasws said: ‘She should stand upright and lean against a wall and insert a (piece of) white cotton and raise her right leg. So if there comes out upon the tip of the cotton, blood like the (size of a) head of an insect, it is premature and she is not clean yet; but if there does not come out (any blood), so she is clean. She should wash and pray Salâa't.’

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘When the menstruating woman intends to wash (for Salâa’t), so let her insert a (piece of) cotton. So if something from the blood comes out in it, then she should not wash (for Salâa’t), but

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17 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 5 H 2
18 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 5 H 3
19 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 6 H 1
if she does not see anything, so let her wash (for Salaat); and if she were to see yellowness after that, so let her perform ablution, and let her pray Salaat.

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Abu Hamza, from Ibn Muskan, from Shurahbeyl Al Kindy, (It has been narrated) from Abu Abdullahasws said, ‘I said, ‘How would the menstruating woman recognise that she is clean?’ Heasws said: ‘She would lean with her left leg against the wall, and she would insert the cloth with her right hand. So she was (still) menstruating, (blood) the like of the head of the fly would come out upon the cloth’.

Muhammad Bin Yahya, from Ahmad Bin Myhammad, from Ibn Mahboub, from Abu Hamza, Once it was mentioned before Abu Ja’farasws that, women during the night, asked for a lantern to examine if blood discharge has stopped or not; and it was considered laughable. So heasws said: ‘When did the women ever do this? (meaning the proper test is with a piece of cotton)’

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa’alba, (It has been narrated) from Abu Abdullahasws having forbidden the women that they should be examining themselves regarding the menstruation (Haydh) at night, and heasws was saying: ‘It can happen to be the yellowness or some kind of dirt’.

Ali Bin Muhammad, from one of our companions, from Muhammad Bin Ali Al Basry who said, ‘I asked Abu Al-Hassanasws the last, and I said to himasws, ‘The daughter of Shihaab sat for days during her purity. But when she washed, she saw drop after drop (of blood)’. Heasws said: ‘Instruct her, so let her stand by the base of the wall just as the dog stands. Then she should instruct a woman to press between her legs with an
intense pressing, for it, rather is a thing which remained in the womb, called ‘Al-Iraaqat’ and it would all be coming out’. Then he asws said: ‘Do not inform them (women) with this and with the likes of it, and leave them and their dirty ailment’.

Then he asws said: ‘Do not inform them (women) with this and with the likes of it, and leave them and their dirty ailment’.

He (the narrator) said, ‘So I did it via the woman, that which he asws said, and it was cut off from her, and the blood (drops) did not return to her until she died’.24

باب غسل الحائض و ما يجزئها من الماء

Chapter 7 – The washing of the menstruating woman, and what would suffice her from the water

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابنِ أبي عَمْيَر جَمِيعاً عَنْ عَبْدِ اللََِّّ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ قُلْتُ لَِْبِي عَبْدِ اللََِّّ ( عليه السلام ) إِنَّ النِّسَاءَ الْيَوْمَ أَحْدَثْنَ مَشْطاً تَعْمِدُ إِحْدَاهُنَّ إِلَى الْقَرَامِلِ مِنَ الصُّوفِ تَفْعَلُهُ الْمَاشِطَةُ تَصْنَعُهُ مَعَ الشَّعْرِ ثُمَّ تَحْشُوهُ بِالرَّيَاحِينِ ثُمَّ تَجْعَلُ عَلَيْهِ خِرْقَةً رَقِيقَةً ثُمَّ تَخِيطُهُ بِمِسَلَّةٍ ثُمَّ تَجْعَلُهُ فِي رَأْسِهَا ثُمَّ تُصِيبُهَا الْجَنَابَةُ فَقَالَ كَانَ النِّسَاءُ الُْْوَلُ إِنَّمَا يَمْتَشِطْنَ الْمَقَادِيمَ فَإِذَا أَصَابَهُمُ الْغُسْلُ بِقَذَرٍ مُرْهَا أَنْ تُرَوِّيَ رَأْسَهَا مِنَ الْمَاءِ وَ تَعْصِرَهُ حَتَّى يَرْوَى فَإِذَا رَوِيَ فَلاَ بَأْسَ عَلَيْهَا

He (the narrator) said, ‘I said to Abu Abdullah asws, ‘The women today are innovating combings (of the hair). One of them deliberates to the braid of wool, combing it by plaiting with the hair. Then she applies it with the perfume, then make a thin cloth to be upon it. Then she ties it with a pin upon her head. Then she is hit by the sexual impurity’. So he asws said: ‘The former women, rather, were combing their front hair. So when she has to wash (from the sexual impurity), instruct her that she would soak her head from the water, and squeeze them until they are soaked. So when (her hair) is soaked, then there is no problem upon her’.

24 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 6 H 6

25 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 7 H 1

26 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 7 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, altogether from Abdullah Bin Yahya Al Kahily who said,

‘I said to Abu Abdullah asws, ‘The women today are innovating combings (of the hair). One of them deliberates to the braid of wool, combing it by plaiting with the hair. Then she applies it with the perfume, then make a thin cloth to be upon it. Then she ties it with a pin upon her head. Then she is hit by the sexual impurity’. So he asws said: ‘The former women, rather, were combing their front hair. So when she has to wash (from the sexual impurity), instruct her that she would soak her head from the water, and squeeze them until they are soaked. So when (her hair) is soaked, then there is no problem upon her’.

24 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 6 H 6

25 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 7 H 1

26 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 7 H 2
Ali Bin Muhammad, and someone else, from Sahl Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

'I asked Abu Abdullah asws about the menstruating woman seeking the purity, and she is during the journey, and there is no water with her. What would suffice her for her washing, and the Salat has presented itself?' He asws said: 'When it was such that there was water with her of a measure with which she can wash her private part, so she should wash it. Then she would perform Tayammum and pray Salat. I said, 'So can her husband come to her during that state?' He asws said: 'Yes. When she has washed her private part and performed Tayammum, so there is no problem'.  

(It has been narrated) from Abu Ja'far asws having said: 'The menstruating woman, whatever moisture of the water reaches from her hair, would suffice her'.  

Abu Ali Al Ashary, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah asws regarding the menstruating woman washing herself and upon her body is saffron, not going away with the water'. He asws said: 'There is no problem'.

Chapter 8 – The woman sees the blood and she is with sexual impurity

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Yahya Al Kahily,
(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, 'I asked him\textsuperscript{asws} about the woman who copulates with her husband, and (then) she menstruates while she is in the bathroom. Should she wash or not wash?' He\textsuperscript{asws} said: 'There has come to her what spoils her S\textit{alaat}, so she does not (need to) wash (for the S\textit{alaat}).'\textsuperscript{30}

علي بن إبراهيم عن معاذ بن عمرو عن يونس عن عبد الله بن سفيان عن أبي عبد الله (عليه السلام) قال سلامة عن المروأة تحيض و هي جنبة هل غسلت الجنابة قال غسل الجنابة و الحيض واحد.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, 'I asked him\textsuperscript{asws} about the woman who menstruates and she is with sexual impurity. Is there a major ablution (from sexual impurity) upon her?' He\textsuperscript{asws} said: 'The major ablution (for sexual impurity) and (for) the menstruation (\textit{Haydh}), is one'.\textsuperscript{31}

علي بن إبراهيم عن أبيه عن اسماعيل بن مزار عن يونس عن سفيان قال سلامة أبي عبد الله (عليه السلام) وهل غسلت من الجنابة أم غسل الجنابة و الحيض فقال ظن أنها ما هو أعظم من ذلك.

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Saeed Bin Yasaar who said,

'I said to Abu Abdullah\textsuperscript{asws}, 'The woman sees the blood and she is with sexual impurity. Should she wash from the sexual impurity or wash from the sexual impurity and the menstruation (\textit{Haydh})?' So he\textsuperscript{asws} said: 'There has come to her what is greater than that'.\textsuperscript{32}

باب جامع في الخاضع و المُستحاضة

Chapter 9 – The comprehensive regarding the menstruation (\textit{Haydh}) and the inter-period bleeding (\textit{Istihaaza})

علي بن إبراهيم عن معاذ بن عمرو عن يونس عن عبد الله (عليه السلام) عن الخاضع و السلامة في وفاته قال إن رسول الله (صلى الله عليه وآله) صلى الله عليه وآله في الخاضع ثلاث سنين بين فيها كل مشارك لمن سمعها و فهمها حتى لا يدعو أحد مقأة فيه بالرأي.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from someone else,

'They asked Abu Abdullah\textsuperscript{asws} about the menstruation (\textit{Haydh}) and the Sunnah during his\textsuperscript{saww} time'. So he\textsuperscript{saww} said: 'Rasool-Allah\textsuperscript{saww} established three Sunnahs between these for every difficulty, and made these to be understood to the extent that he\textsuperscript{saww} did not leave for anyone to speak with regards to it with the opinion.

أما إذا أخذ السنان في الخاضع والمستحاضة فلدهم ثلاثة أخذت بغير واحد سألوا أي بن عبد الله (عليه السلام) عن الخاضع و السلامة في وفاته قال إن رسول الله (صلى الله عليه وآله) صلى الله عليه وآله في الخاضع ثلاث سنين بين فيها كل مشارك لمن سمعها و فهمها حتى لا يدعو أحد مقأة فيه بالرأي.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from someone else,

\begin{flushright}
30 Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 8 H1
31 Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 8 H 2
32 Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 8 H 3
\end{flushright}
As for the first of the Sunnahs – so it is for the menstruating woman who has known days for her (menstruation (Haydh) and she has counted these without any mix up. Then she has inter-period bleeding (Istihaaza), and the blood passed with her. So she came over to Umm Salma\textsuperscript{as}, and she\textsuperscript{as} asked Rasool-Allah\textsuperscript{saww} about that. So he\textsuperscript{saww} said: ‘She should leave the Salaat either of a measurement of her pure days, or a measurement of her menstruating days’. And he\textsuperscript{saww} said: ‘But rather it is a perspiration’, and he\textsuperscript{saww} ordered her that she should wash, and stuff with a cloth and pray Salaat’.

Abu Abdullah\textsuperscript{asws} said: ‘This is a Sunnah of the Prophet\textsuperscript{saww} regarding the one who recognises the days of her purity, not getting mixed up over it. Do you not see that he\textsuperscript{saww} did not ask her how many days these were and he\textsuperscript{saww} did not say: ‘When there is an increase upon such and such number of days so you would be in inter-period bleeding (Istihaaza)? And rather, he\textsuperscript{saww} established a Sunnah for her known days of whatever was from less or more after having recognised these.

And similar to that is the verdict my\textsuperscript{asws} father\textsuperscript{asws} issued, and he\textsuperscript{asws} had been asked about the one with inter-period bleeding (Istihaaza), so he\textsuperscript{asws} said: ‘But rather, that is an old perspiration or a run of Satan, so let her leave the Salaat for the (known number of) days of her purity, then she should wash and perform ablution for every Salaat. It was said, ‘Supposing it flows?’ He\textsuperscript{asws} said: ‘And even if it flows like the siphoned water’.

Abu Abdullah\textsuperscript{asws} said: ‘This is the interpretation of the Hadeeth of Rasool-Allah\textsuperscript{saww}, and it is in accordance to it. Thus, this is a Sunnah for the one who recognises the days of her purity, there being no timing for her except of her days, be it less or more.

And as for the Sunnah for the one for whom are preceding days, then they get mixed up upon her from the prolongation of the blood, so it increases and reduces until her numbers get disregarded, as well as its placing from the month. So her Sunnah is other than that, and that is because Fatima Bint Abu Hubeysh came over to the Prophet\textsuperscript{saww} and said, ‘I am with inter-period bleeding (Istihaaza), so I am not clean’.
So the Prophet saww said: ‘That is not with a menstruation (Haydh). But rather, it is a perspiration. So when the menstruation (Haydh) comes, then leave the Salaat, and when it leaves, so wash the blood from yourself and pray Salaat. And she used to wash during every Salaat, and she used to sit in a washtub of her sister, and the yellowish blood would emerge in the water.

فَقَالَ أَبُو عَبْدِ اللََِّّ ( عليه السلام ) أَ مَا تَسْمَعُ رَسُولَ اللََِّّ ( صلى اللَّ عليه وآله ) أَمَرَ هَذِهِ بِغَيْرِ مَ ا أَمَرَ بِهِ تِلْكَ أَلََ تَرَاهُ لَمْ يَقُلْ لَهَا دَعِي الصَّلاَةَ أَيَّامَ أَقْرَائِكِ وَ لَكِنْ قَالَ لَهَا إِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ وَ إِذَا أَدْبَرَتْ فَاغْتَسِلِي وَ صَلِّي فَهَذَا يُبَيِّنُ أَنَّ هَذِهِ امْرَأَةٌ قَدِ اخْتَلَطَ عَلَيْهَا أَيَّامُهَا لَمْ تَعْرِفْ عَدَدَهَا وَ لََ وَقْتَهَا أَ لََ تَسْمَعُهَا تَقُولُ إِنِّي أُسْتَحِيضُ فَلاَ أَطْهُرُ

So Abu Abdullah asws said: ‘Did you not hear Rasool-Allah saww order this with other than what he saww had ordered with that (first) one? Do you not see that he saww did not tell her to leave the Salaat for the days of her purity, but said to her: ‘When the menstruation (Haydh) comes, so leave the Salaat, and when it goes, so wash and pray Salaat’. So this is clear that this is a woman for whom her days are mixed up and she neither recognises its number nor its timing. Did you not hear her saying, ‘I am with inter-period bleeding (Istihaaza), so I am not clean’?

وَ كَانَ أَبِي يَقُولُ إِنَّهَا اسْتُحِيضَتْ سَبْعَ سِنِينَ فَفِي أَقَلَّ مِنْ هَذَا تَكُونُ الرِّيبَةُ وَ الَِخْتِلاَطُ فَلِهَذَا احْتَاجَتْ إِلَى أَنْ تَعْرِفَ إِقْبَالَ الدَّمِ مِنْ إِدْبَارِهِ وَ تَغَيُّرَ لَوْنِهِ مِنَ السَّوَادِ إِلَى غَيْرِهِ وَ ذَلِكَ أَنَّ دَمَ الْحَيْضِ أَسْوَدُ يُعْرَفُ وَ لَوْ كَانَتْ تَعْرِفُ أَيَّامَهَا مَا احْتَاجَتْ إِلَى مَعْرِفَةِ لَوْنِ الدَّمِ لَِْنَّ السُّنَّةَ فِي الْحَيْضِ أَنْ تَكُونَ الصُّفْرَةُ وَ الْكُدْرَةُ فَمَا فَوْقَهَا فِي أَيَّامِ الْحَيْضِ إِذَا عُرِفَتْ حَيْضًا كُلُّهُ إِنْ كَانَ الدَّمُ أَسْوَدَ أَوْ غَيْرَ ذَلِكَ

My asws father asws was saying that she had inter-period bleeding (Istihaaza) for seven years, so in less than this would happen to be the doubtful and mixed up. Therefore due to this she was in need to recognise the onset of the blood from its outset, and the change of its colour from the black to something else, and that is because the blood of the menstruation (Haydh) is black, recognisable, and had she recognised her days she would not have been needy to recognising the colour of the blood, because the Sunnah regarding the menstruation (Haydh) is that it happens to be yellow and the brownish. So whatever is above that regarding the days of the menstruation (Haydh), when she recognised a menstruation (Haydh), all of it, even if the blood was black or other than that.

فَهَذَا يُبَيِّنُ لَكَ أَنَّ قَلِيلَ الدَّمِ وَ كَثِيرَهُ أَيَّامَ الْحَيْضِ حَيْضٌ كُلَّهُ إِذَا كَانَتِ الَْْيَّامُ مَعْلُوةً فَإِذَا جَهِلَتِ الَْْيَّامَ وَ عَدَدَهَا احْتَاجَتْ إِلَى النَّظَرِ حِينَئِذٍ إِلَى إِقْبَالِ الدَّمِ وَ إِدْبَارِهِ وَ تَغَيُّرِ لَوْنِهِ ثُمَّ تَدَعُ الصَّلاَةَ عَلَى قَدْرِ ذَلِكَ وَ لََ أَرَى النَّبِيَّ ( صلى اللَّ عليه وآله ) قَالَ اجْلِسِي كَذَا وَ كَذَا يَوْماً فَمَا زَادَتْ فَأَنْتِ مُسْتَحَاضَةٌ كَمَا لَمْ تُؤْمَرِ الُْْولَى بِذَلِكَ

So this is clear for you that whether the blood is little and its days are many, the menstruation (Haydh) is menstruation (Haydh), all of it, when the days were known. So when she does not know of the days, and its number, she would be needy for the examination at the onset of the blood and its outset, and the changing of its colour. Then she would leave the Salaat upon the measurement of that, and i asws did not see the Prophet as saww say: ‘Sit (awaiting) for such and such a number of days, so whatever increases it, then you would be in inter-period bleeding (Istihaaza)’, just as he as saww did not order the first one with that.

وَ كَذَلِكَ أَبِي ( عليه السلام ) أَفْتَى فِي مِثْلِ هَذَا وَ ذَاكَ أَنَّ امْرَأَةً مِنْ أَهْلِنَا اسْتُحَاضَتْ فَسَأَلَتْ أَبِي ( عليه السلام ) عَنْ ذَلِكَ فَقَالَ إِذَا رَأَيْتِ الدَّمَ الْبَحْرَانِيَّ فَدَعِي الصَّلاَةَ وَ إِذَا رَأَيْتِ الطُّهْرَ وَ لَوْ سَاعَةً مِنْ نَهَارٍ فَ اغْتَسِلِي وَ صَلِّي
And similar to that is the verdict - my father issued in a case similar to this, and that is that the woman from our family was with inter-period bleeding (Istihaaza), so she asked my father about that. So he said: 'When you see the sea of blood, so leave the Salaat, and when you see the purity, even though it may be for an hour of the day, so wash and pray Salaat'.

Abu Abdullah said: 'And see the answer of my father over here to be other than his answer regarding the one with inter-period bleeding (Istihaaza), the first one (above). Did you not see that he said she should leave the Salaat for the number of days of her pure period because he looked at the number of the days and said over here: 'When you see the sea of blood so let her leave the Salaat, and ordered over there that she should look at the onset of the blood when it comes and leaves, and changes (colour)'.

And his words, 'The sea (of blood), resembles the meaning of the words of the Prophet that the blood of the menstruation (Haydh) is black, recognisable, and rather it has been named as 'sea (of blood)' due to its abundance and its colour. Thus, this is a Sunnah of the Prophet regarding the one for whom her days are mixed up on her to the extent that she does not recognise them, and rather she recognises by the blood, whatever was from the little (number of) days, and more'.

He said: 'And as for the third Sunnah, so it is for the one for whom there are no preceding days, and she does not see the (inter-period) blood at all, and she sees the beginning of what mentioned, and it continues with her. So the Sunnah for this is other than the Sunnah for the first and the second (cases), and that is because a woman called Hamnat Bin Jahsh came over to Rasool-Allah and she said, 'I tend to menstruate with intense inter-period bleeding (Istihaaza)'. So he said to her: 'Insert a cloth'. So she said, 'It is more intense than that. I experience it as a torrent'. So he said: 'Tie it up tightly and you are menstruation (Haydh) during every month in the Knowledge of Allah, for six or seven days. Then wash with a washing and Fast the twenty three days, or twenty four days, and wash for the Fajr with a washing, and another for Al-Zohr, and hasten the Asr, and wash with a washing and delay the Maghrib and hasten the Isha (Salaats), and wash with a washing'.

قَالَ أَبُو عَبْدِ اللََِّّ ( عليه السلام ) وَ أَرَى جَوَابَ أَبِي ( عليه السلام ) هَاهُنَا غَيْرَ جَوَابِهِ فِي الْمُسْتَحَاضَةِ الُْْولَى أَ لََ تَرَى أَنَّهُ قَالَ تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا لَِْنَّهُ نَظَرَ إِلَى عَدَدِ الَْْيَّامِ وَ قَالَ هَاهُنَا إِذَا رَأَتِ الدَّمَانِيَّ فَلْتَدَعِ الصَّلاَةَ وَ أَمَرَ هَاهُنَا أَنْ تَنْظُرَ إِلَى الدَّمِ إِذَا أَقْبَلَ وَ أَدْبَرَ وَ تَغَيَّرَ أَبِي بَحْرَانِي اً لِكَثْرَتِهِ وَ لَوْنِهِ فَهَذَا سُنَّةُ النَّبِيِّ ( صلى اللَّ عليه وآله ) فِي الَّتِي اخْتَلَطَ عَلَيْهَا أَيَّامُهَا حَتَّتِ لََ تَعْرِفَ هَا وَ إِنَّمَا تَعْرِفُهَا بِالدَّمِ مَا كَانَ مِنْ قَلِيلِ الَْْيَّامِ وَ كَثِيرِهِ مُستَحَاضَةٍ إِنَّ دَمَ الْحَيْضِ أَسْوَدُ يُعْرَفُ وَ إِنَّمَا سَمَّاهُ أَبِي بَحْرَانِي اًَ لِكَثْرَتِهِ وَ لَوْنِهِ فَهَذَا سُنَّةُ النَّبِيِّ ( صلى اللَّ عليه وآله ) فِي الَّتِي اخْتَلَطَ عَلَيْهَا أَيَّامُهَا حَتَّتِ لََ تَعْرِفَ هَا وَ إِنَّمَا تَعْرِفُهَا بِالدَّمِ مَا كَانَ مِنْ قَلِيلِ الَْْيَّامِ وَ كَثِيرِهِ
Abu Abdullah asws said: ‘So I asws see that he saww has established a sunnah regarding this as being other than the Sunnah he saww established regarding the first and the second cases, and that is because he saww ordered her differently to those two. Do you not see that her days, had they been less than seven, and had been five or less than that, he saww would not have told her to consider her menstruation (Haydh) to be for seven days, so he saww would have ordered her with the leaving of the Salaat for days and she would be in inter-period bleeding (Istihaaza), other than menstruation (Haydh). And similarly, had her menstruation (Haydh) been more than seven (days), and he days had been ten or more, he saww would not have ordered her with the Salaat and she is in menstruation (Haydh).

Then from whatever increases this would clarify his saww words to her: ‘You are menstruating’, and there does not happen to be the menstruation (Haydh) except for the woman who want to take the burden of what the menstruating woman does. Do you not see that he saww did not say to her: ‘Known number of days are your menstruating days. And from what this clarifies is his saww words to her: ‘In the Knowledge of Allah azwj, because it was for her, and even though all the things are in the Knowledge of Allah azwj the Exalted.

This, openly clarifies that these did not happen to be her (known) days before that at all, and this is a Sunnah for the one for whom the first blood is continuous. What she saw as the maximum of her duration was seven (days), and the maximum of her purity as twenty three (days) until the days come to be known for her, so she would transfer to it.

So the entirety of the situations of the inter-period bleeding (Istihaaza) revolve around these three Sunnahs, almost never being devoid from any one from these. If it was so that for her are a known (number of) days from the less or more, so she would be upon her days (of menstruation (Haydh)), and her manners which she would flow upon is in which there are no known number of days prescribed apart from her (known) days. So if the days get mixed up upon her and they either get preceded or are delayed, and the blood changes its colour upon her, so her Sunnah is based on her onset of the blood and its outset, and the change of its state.
And if there do not happen to be (known) days for her before that, and she has inter-period bleeding (Istihaaza), the first of what she sees, so her timing is of seven (days), and her purity is of twenty three (days). But, if the blood continues with her for a month, she would do during the whole month just as it was said for her. So if the blood is cut off in less than seven (days), or more than seven (days), so she would wash the moment she sees the purity and she would pray Salaat.

And rather, the timing that was made for her, of two menstruation (Haydh's) or three, is due to the words of Rasool-Allahsaww for the one who recognises her days: ‘Leave the Salaat based on the days of your pure periods’, so we know that hesaww did not make the one pure period as a Sunnah for her, so hesaww was saying to her: ‘Leave the Salaat for the days of your pure period’, but established a Sunnah for her based on pure periods, and the least of that are two menstruation (Haydh's), hereinafter.

And when her days are mixed up upon her and they increase and decrease until she cannot rely from it upon a limit, nor from the blood upon colour, she would know by the onset of the blood and its outset, and there is no Sunnah for her other than this, due to the words of Rasool-Allahsaww. ‘When the menstruation (Haydh) comes, so leave the Salaat, and when it leaves, so wash’, and due to hissaww words: ‘The blood of the menstruation (Haydh) is black, recognisable’, like the words of mysaww fatherasws: ‘When you see the sea of blood’.

فَإِنْ لَمْ يَكُنِ الْأَمْرُ كَذَلِكَ وَ لَكِنَّ الدَّمَّ أَطْبَ عَلَيْهَا فَلَمْ تَزَالِ الْإِسْتِحَاضَةُ دَارَّةً وَ كَانَ اَلْدَّمُ عَلَى لَوْنٍ وَاحِدٍ وَ حَالَةٍ وَاحِدَةٍ فَسُنَّتُهَا السَّبْعُ وَ الثَّلاَثُ وَ الْعِشْرُونَ لَِْنَّهَا قِصَّةُ حَمْنَةَ حِينَ قَالَتْ إِنِّي أَثُجُّهُ ثَج اً .
So if the matter does not happen to be like that, and the blood is wearing down upon her, so the inter-period bleeding (Istihaaza) has not ceased its circuit, and the blood would be upon one colour, and its state would be one. Therefore, her Sunnah would be seven (days of menstruation (Haydh)), and twenty three (days of pure period), because her maximum is the maximum of Hamnat when she said, ‘I am experiencing it like a torrent’.33

(It has been narrated) from Abu Abdullah ascw having said: ‘The one with inter-period bleeding (Istihaaza) would look at her days, so she would neither pray Salaat in them, nor would she go near her husband. So when her days exceed and she sees the blood, she should insert a cloth and wash for the Zoh and Al-Asr (Salaats), delaying this one and hastening that one; and for Al-Maghrib and Al-Isha, she would wash, delaying this one and hastening that one, and she should wash for the morning (Salaat), and she would stuff a cloth and she would not bend and spread her thighs in the Masjid and make her body to be outside; and she should not go to her husband during the (regular) days of her purity. And if it was such that the blood cannot be held by the cloth, she should perform ablution before entering the Masjid and pray (Salaat), each Salaat being with one ablution. And this one can go to her husband except during the days of her menstruation (Haydh).’34

(It has been narrated) from Abu Abdullah ascw, said, ‘I asked him ascw about the woman with inter-period bleeding (Istihaaza). So he ascw said: ‘Abu Ja’far ascw said: ‘Rasool-Allah ascwasw was asked about the woman with inter-period bleeding (Istihaaza), so he ascw ordered her that she should wait for the (regular) days of her menstruation (Haydh), not praying Salaat during these. Then she should wash and she would insert cotton, and she would stuff with a cloth. Then she would pray Salaat until the blood comes out from other side of the cloth’. He ascw said: ‘The bleeding woman would wash between every two Salaats, and replace the cloth, and apply perfume and burn incense, and other than that, and the stuffing (cloth) must be like a belt to harness animals’.35

33 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 9 H 1
34 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 9 H 2
35 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 9 H 3
Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama’at who said,

’He asws said: ‘If the bloods seeps through the cotton pad, she should wash for every two Salaats, and a washing for Al-Fajr (Salaat); and if the blood does not exceed the cotton pad, so upon her is the washing of once every day, and the ablution for every Salaat. And if her husband wants to go to her, so this is where she should wash. This is for if her blood was black; and if it was yellow, so upon her is the ablution’.

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah asws having said: ‘The one with inter-period bleeding (Istihaaza) should wash during Salaat Al-Zohr, so she would pray Al-Zohr and Al-Asr. Then she should wash during Salaat Al-Maghrib, so she would pray Al-Maghrib and Al-Isha. Then she should wash during the morning Salaat, so she would pray Al-Fajr. And there is no problem if her husband were to come to her whenever he so desires to, except for the days of her menstruation (Haydh), so she would isolate herself from her husband’.

He (the narrator) said, ‘And he asws said: ‘A woman would not do so at all, except that she would regain good health from that’.

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwaan Bin Yahya,

(It has been narrated) from Abu Al-Hassan asws, said, ‘I said to him asws, ‘May I be sacrificed for you asws! When the woman waits for ten days and sees the blood, then she becomes clean, and she awaits for three days as clean, then she sees the blood after that. Should she withhold from the Salaat?’ He asws said: ‘No. This is woman with inter-period bleeding (Istihaaza). She should wash and insert a cotton (pad) after cotton (pad), and she would gather between the two Salaats with one washing, and her husband can come to her if he so intends to’.

36 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 9 H 4
37 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 9 H 5
38 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 9 H 6
A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood, a slave of Abu Al Maghra Al Ijaly, from the one who informed him,

(It has been narrated) from Abu Abdullah asws, said, ‘I asked him asws about the woman who menstruates, then the time of the purity passes by, and she sees the blood. So he asws said: ‘She should memorise the day, if her menstruation (Haydh) is less of than ten days; and if the blood continues, so she is a woman with inter-period bleeding (Istihaaza); and if the blood cuts off, she should wash and pray Salaat’.

He (the narrator) said, ‘I said, ‘So (what about) the woman whose menstruation (Haydh) happens to be of seven days or eight days, her menstruation (Haydh) being constant, even, then she menstruates for three days, then the blood is cut off from her, so she sees the whiteness, not yellowness, and no blood?’ He asws said: ‘She should wash and pray Salaat. I said, ‘Supposing she washes and prays Salaat, and Fasts, then the blood returns?’ He asws said: ‘If she sees the blood, she would withhold from the Salaat and the Fasts’.

I said, ‘Supposing she sees the blood one day and is pure one day?’ He (the narrator) said, ‘So he asws said: ‘When she sees the blood, she should withhold (from the Salaat), and when she sees the purity, she should pray Salaat. So when the days of her menstruation (Haydh) pass by and the purity continues with her, she should pray Salaat. So when she sees the blood, then she is with inter-period bleeding (Istihaaza). I asws have organized for you, all of her matters’.

باب معرفة دم الحيض من دم الامساك

Chapter 10 – Recognition of the menstruation (Haydh) blood from the inter-period bleeding (Istihaaza)

علي بن إبراهيم عن أبيه عن ابن أبي علّا عن حفص بن يحيى عن أبي عبد الله (عليه السلام) أمّة، فسأله عن المرأة تستمر في الدم فإذا رأت الدم أسكت وإذا رأت الطهورة صلت فإذا مضت أيام حيضها و استمرت في الطهورة صلت فإذا رأت الدم فهي مستحشدة وقد تظمت لك أمرها كله.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

‘A woman came over to Abu Abdullah asws and she asked him asws about the woman whose bleeding is continuous with her, so she does not know whether it is

39 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 9 H 7
menstruation (Haydh) or something else. So he asws said to her: ‘The blood of the menstruation (Haydh) is warm, thick, black, there being a spurt for it and heat; and the blood of the inter-period bleeding (Istihaaaza) is yellow, cold. So when there was heat and spurring and blackness for the blood, so let her leave the Salaat’.

قَالَ فَخَرَجَتْ وَ هِيَ تَقُولُ وَ اللََِّّ أَنْ لَوْ كَانَ امْرَأَةً مَا زَادَ عَلَى هَذَا .

He (the narrator) said, ‘So she went out and she was saying, ’By Allah azwj! Had he asws been a woman, she would not have increased upon this (explanation)’.

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى وَ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُعَ اوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللََِّّ ( عليه السلام ) إِنَّ دَمَ الَِسْتِحَاضَةِ وَ الْحَيْضِ لَيْسَ يَخْرُجَانِ مِنْ مَكَانٍ وَاحِدٍ إِنَّ دَمَ الَِسْتِحَاضَةِ بَارِدٌ وَ دَمَ الْحَيْضِ حَارٌّ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa and Ibn Abu Umeyr, altogether from Muawiya Bin Ammar who said,

‘Abu Abdullah asws said: ‘The blood of the inter-period bleeding (Istihaaaza) and the menstruation (Haydh) do not come out from one place. The blood of the inter-period bleeding (Istihaaaza) is cold, and the blood of the menstruation (Haydh) is hot’.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَا َبْنِ جَرِيرٍ قَالَ سَأَلَتْ نِي امْرَأَةٌ مِنَّنَا أَنْ أُدْخِلَهَا عَلَى أَبِي عَبْدِ اللََِّّ ( عليه السلام ) فَاسْتَأْذَنْتُ لَهَا فَأَذِنَ لَهَا فَدَخَلَتْ وَ مَعَهَا مَوْلََةٌ لَهَا فَقَالَتْ لَهُ يَا أَبَا عَبْدِ اللََِّّ قَوْلُهُ تَعَالَى زَيْتُونَةٍ لَ شَرْقِيَّةٍ وَ لَ غَرْبِيَّةٍ مَ ا عَنَى بِهَذَا فَقَالَ لَهَا أَيَّتُهَا الْمَرْأَةُ إِنَّ اللَََّّ تَعَالَى لَمْ يَضْرِبِ الَْْمْثَالَ لِلشَّجَرَةِ إِنَّمَا ضَرَبَ الَْْمْثَالَ لِبَنِي آدَمَ سَلِي عَمَّا تُرِيدِينَ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Is’haq Bin Jareer who said,

‘A woman from us asked me if I could get her to see Abu Abdullah asws. So I sought the permission for her and he asws permitted for her, and with her was a slave girl of hers. So she said to him, ‘O Abu Abdullah asws! The Words of the Exalted, [24:35] lit from a blessed olive-tree, neither eastern nor western, what is Meant by this?’ So he asws said to her; ‘O you woman! Allah azwj the Exalted does not Strike the examples for the trees. But rather, He asws struck examples for the children of Adam as. Ask about whatever you are intending to’.

قَالَتْ أَخْبِنِي عَنِ اللَّوَاتِي بِاللَّوَاتِي مَا حَدُّهُنَّ فِيهِ قَالَ حَدُّ الزِّنَا إِنَّهُ إِذَا كَانَ يَوْمُ الْقِ يَامَةِ أُتِيَ بِهِنَّ وَ أُلْبِسْنَ مُقَطَّعَاتٍ مِنْ نَارٍ وَ قُمِعْنَ بِمَقَامِعَ مِنْ نَارٍ وَ سُرْبِلْنَ مِنَ النَّارِ وَ أُدْخِلَ فِي أَجْوَافِهِنَّ إِلَى رُؤُوسِهِنَّ أَعْمِدَةٌ مِنْ نَارٍ وَ قُذِفَ بِهِنَّ فِي النَّارِ

She said, ‘Inform me about the lesbian with the lesbian, what are their legal punishments (Hadd)?’ He asws said: ‘The legal punishment (Hadd) of the adultery. When it will be the Day of Judgement, they will come with them, and they would be wearing cut-outs of Fire, and harnessed by the harnesses of Fire, and wearing trousers of Fire, and columns of Fire would enter inside them to go up to their heads, and they will be thrown into the Fire.’
O you woman! The first ones who did this deed were the people of Lot asws, and the men satisfied their needs with the men. So the women remained without men, and so they did just as their men were doing, satisfying each other'.

So she said to him asws, 'May Allah aswj keep you asws well! What are you asws saying regarding the woman who menstruates and it exceeds the (regular) days of her menstruation (Haydh)?' He asws said: 'If her menstruation (Haydh) was of less than ten days, she would examine after one day, then she would be with inter-period bleeding (Istihaaza). She said, 'Supposing the blood continues with her for the month and the two months, and the three, how would she deal with the Salaat?'. He asws said: 'She would sit (awaiting) for the (regular) days of her menstruation (Haydh), then she would wash for every two Salaats'.

So she said to him asws, 'If the days of her menstruation (Haydh) are different upon her, and the menstruation (Haydh) tended to precede by the day, or two days, and three, and it would get delayed similar to that, so what can she know with it?' He asws said: 'The blood of the menstruation (Haydh) is not unknown. It is a hot blood. You would find a burning sensation with it. And the blood of the inter-period bleeding (Istihaaza) is putrid, cold'.

Chapter 11 – Recognition of the blood of menstruation (Haydh), and the virginity, and the ulcers

 علي بن إبراهيم عن أبيه و عهد من أصحابنا عن أحمد بن محمد بن خالد جميعا عن محمد بن خالد عن حفظ بن حماد، رواه أحمد أيضا عن محمد بن أسعد عن حفظ بن حماد الكوفي قال تزوج بعض أصحابنا جارية معصرا لم تتمح فلما أقصهما سالم الشبناي لينقطع نحنا من عشرة أيام قال فاروها القوابل ومن طلوا أنه ينصير ذلك من النساء فأخذن فإن قال بعض هذا من الدم الخفيف و قال بعض هو من الدم الوداع فسألوا عن ذلك فأنه كاب حبيبة و غيره من فقهائهم كنفروا هذا شيء قالوا فشيئا و الصلاة فربما وجبه staed، و للصلاة. ومن يمسك عن زوجها حتى ترى البياض فإن كان دم الحيض لم يضرها الصلاة و إن كان دم الوداع كانت قد أدى الفرض

Ali Bin Ibrahim, from his father and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, altogether from Muhammad Bin Khalid, from Khalaf Bin Hammad, and reported by Ahmad as well, from Muhammad Bin Aslam, from Khalaf Bin Hammad Al Kuly who said,

‘One of our companions got married to a young girl who had yet to menstruate. So when he deflowered her, the blood flowed, and it remained flowing, not getting cut off

42 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 10 H 3
for about ten days. So he showed her to the midwives and the ones from the women he thought had that insight. But they differed. So some of them said, ‘This is from the blood of menstruation (Haydh)’, and some said, ‘It is from the blood of virginity’. So he asked their jurists like Abu Haneefa and others from the jurists, and they said, ‘This is something which has confusion, and the Salaat is a necessity, an Obligation. So let her perform ablution, and let her pray Salaat, and let her husband abstain from her until she sees the whiteness (no blood). So if it was the blood of menstruation (Haydh), the Salaat would not harm her, and if it was the blood of the virginity, she would have fulfilled the Obligation’.

So the girl did that, and I performed Hajj during that year. So when we came to be at Mina, I sent a message to Abu Al-Hassan Musa asws Bin Ja’far asws, saying, ‘May I be sacrificed for you asws! There is a problem for us which we have been straitened with and are fed up with it. So if you asws see fit to permit me so I can come over to see you asws and ask you asws about it’. So he asws sent a message over to me: ‘When the man (people) subside and the road is cut off (blocked by someone), so you can come over, Allah azwj Willing’.

He (the narrator) said, ‘I stayed behind and saw the night until when I saw the people had lessened, I stayed behind at Mina to go to his asws tent. So when I was near, I saw a black man seated upon the road (blocking it). So he said, ‘Who is the man (coming over)?’ So I said, ‘A man from the Pilgrims’. So he asked, ‘What is your name?’ I said, ‘Khalaf Bin Hammad’. He said, ‘Enter without a permission, for he asws had ordered me that I should be seated over here, and whenever you come over, so I should permit for you (to enter the tent)’.
He asws said: ‘So let her fear Allahazwj, for it was from the blood of menstruation (Haydh), so let her abstain from the Salaat until she sees the purity, and let her pray Salaat, and her husband can come to her if he likes that’. So I said to himasws, ‘So how is it for them to know what it is from until they do what is befitting?’ So heasws looked towards the right and left in the tent, fearing that someone might hear hisasws speech, then heasws diverted towards me and heasws said: ‘O Khalaf! A secret of Allahazwj! A secret of Allahazwj! Therefore, neither waste it nor teach it to these people, the Principles of the Religion. But, be pleased for them what Allahazwj is Pleased for them, from the straying’.

He (the narrator) said: ‘Then heasws he formed the (number) ninety with hisasws left hand, then said: ‘She should insert the cotton, then leave it for a while. Then she should take it out with a gentle extraction. So if it was an encircled blood in the cotton, so it is from the virginity, and if it was a spodge in the cotton, so it is from the menstruation (Haydh)’.

Khalaf said, ‘I was overcome with the happiness, and I cried. So when my crying settled, heasws said: ‘What made you cry?’ I said, ‘May I be sacrificed for youasws! Who can be better at this than youasws?’ So heasws raised hisasws hand towards the sky and said: ‘By Allahazwj! Iasws did not inform you except from Rasool-Allahsaww, from Jibraeeelas, from Allahazwj Mighty and Majestic’.43

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibn Raib, from Ziyad Bin Sowqat who said,

‘Abu Ja’farasws was asked about a man who deflowers his wife, or his maid, so she sees a lot of blood, not being cut off from her for a day. How would she deal with the Salaat?’ Heasws said: ‘She would insert the cotton. So if the cotton comes out encircled with the blood, so it is from the virginity. She should wash and keep the cotton with her, and she should pray Salaat. But if the cotton comes out immersed in blood, so it is from the menstruation (Haydh). She should sit (abstaining) from the Salaat for the days of the menstruation (Haydh)’.44

43 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 11 H 1
44 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 11 H 2
Muhammad Bin Yahya, raising it from Aban who said,

‘I said to Abu Abdullah asws, ‘A young girl from us had an ulcer in her private part, and the blood flowed. She did not know whether it is from the blood of the ulcer’. So he asws said: ‘Instruct her, so let her lie down upon her back, then raise her two legs, then insert her middle finger. So if the blood comes out from the right hand side, so it is from the menstruation (Haydh), but if it comes out from the left hand side, so it is from the ulcer’.\(^45\)

**Chapter 12 – The pregnant woman sees the blood**

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Husayn Bin Muaym Al Sahhaf who said,

‘I said to Abu Abdullah asws that a mother of my children saw the blood and she is pregnant. How should she deal with the Salaat?’ So he asws said to me: ‘When the pregnant woman sees the blood after the passing of twenty days from the time in which she (normally) sees the blood during the month which she sits (abstaining from Salaat during it), so that is not from the womb, nor from the menstruation (Haydh). So let her perform ablution, and she should insert with a cloth, and she should pray Salaat.

And when the pregnant woman sees the blood before the time which she used to see the blood beforehand, by a little, or during the time from that month, so it is from the menstruation (Haydh). So let her abstain from the Salaat for a number of days which she used to sit (abstaining) during her menstruation (Haydh). So if the blood gets cut off from her before that, then let her wash, and let her pray Salaat; but if the blood does not get cut off from her except after the passing of the days in which she used to see the blood, by a day or two days, so let her wash, then let her stuff with the cotton, and pray Al-Zohr and Al-Asr Salaat.

\(^45\) Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 11 H 3
Then let her wait. So if it was such that the blood, during what is between these two (Al-Zohr and Al-Asr) and Al-Maghrib, does not flow from the other side of the cloth, so let her perform ablution, and let her pray Salaat during the time of every Salaat for as long as the cotton is clean. So if the cloth is clean from her but the blood flows, the washing would be Obligated upon her; and if the cloth is clean and the blood does not flow, so let her perform ablution, and let her pray Salaat, and there is no washing (Obligated) upon her.'

Ali Bin Ibrahim, from his father, from one of his men, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam asws), said, ‘I asked him asws about the pregnant woman whose pregnancy is detected, sees what the menstruating woman sees, from the blood. He asws said: ‘That is the spilling from the blood. If it was a lot of blood, being red, so she should not pray Salaat; but if it was a little (blood), being yellow, so there is nothing upon her, except for the ablution’.47
refrain from the Salaat just as she would do during her menstruation (Haydh). So when she is clean, she should pray Salaat. 48

48 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 12 H 3

‘I asked Abu Al-Hassan asws about the pregnant woman seeing the blood, and she is pregnant, just as she used to see before that during every month. Should she neglect the Salaat?’ He asws said: ‘She should leave it when there is blood.’ 49

49 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 12 H 4

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, altogether from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, and Fazalat Bin Ayoub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah asws having been asked about the pregnant woman seeing the blood, ‘Should she leave the Salaat?’ So he asws said: ‘Yes. Sometimes the pregnant woman does tend to throw out the blood’. 50

50 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 12 H 5

‘I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! Does the pregnant woman menstruate sometimes?’ So he asws said: ‘Yes, and that is because the child in the belly of its mother, its sustenance is the blood. So, sometimes there is excess from it, it is repelled. So when it is repelled, the Salaat is Prohibited upon her’. 51

51 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 12 H 6

And in another report, ‘(He asws said): ‘When it was like that, the birth would be delayed’. 51

And in another report, ‘(He asws said): ‘When it was like that, the birth would be delayed’. 51
Chapter 13 – The post-childbirth bleeding (Nafsa’a)

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl Bin Yasaar, and Zurara,

(It has been narrated) from one of the two (5th or 6th Imam) having said: ‘The woman with post-childbirth bleeding (Nafsa’a) would pause from the Salaat for the days of her (regular) pure period which she used to await in them. Then she should wash and do just as the one with inter-period bleeding (Istihaaza) would do’.  

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyer, from Abdul Rahman Bin Ayn who said,

‘I said to him (It has been narrated), ‘The wife of Abdul Malik gave birth. So he counted for her the days of her menstruation (Haydh), then instructed her to wash and insert a cloth, and instructed her with the Salaat. So, she said to him, ‘I do not feel good for myself that I should enter the Masjid, therefore leave me to stand outside from it, and I shall prostrate therein’.

So he (It has been narrated) said: ‘Rasool-Allahasws had ordered with it and said: ‘If the blood gets cut off from the woman and she sees the purity (so she can enter the Masjid)’, and Alasws had ordered with this before you: ‘If the blood gets cut off from the woman and she sees the cleanliness (so she can enter the Masjid)’. So what did your companion do?’ I said, ‘I do not know’.

‘A woman asked Abu Abdullahasws saying, ‘I was sitting (abstaining from Salaat) due to my post-childbirth bleeding (Nafsa’a), for twenty days, until I was issued with a verdict of eighteen days’. So Abu Abdullahasws said: ‘And why were you issued with a verdict of eighteen days?’ So a man said, ‘Due to the Hadeeth which is reported from

52 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 13 H 1
53 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 13 H 2
Rasool-Allah⁵⁴ saww saying to Asma Bint Umays, when she experienced post-childbirth bleeding (Nafsa’a) with Muhammad Bin Abu Bakr’.  

فَقَالَ أبو عَبْدِ اللََِّّ ( عليه السلام ) إِنَّ أَسْمَاءَ سَأَلَتِ رَسُولَ اللََِّّ ( صلى اللَّ عليه وآله ) وَ قَدْ أُتِيَ بِهَا ثَمَانِيَةَ عَشَرَ يَوْمَاً وَ لَوْ سَأَلْتِهِ قَبْلَ ذَلِكَ لَْمَرَهَا أَنْ تَغْتَسِلَ وَ تَفْعَلَ مَا تَفْعَلُ الْمُسْتَحَاضَةُ.

So Abu Abdullah⁵⁴ asws said: ‘Asma asked Rasool-Allah⁵⁴ saww and eighteen days had already come to her, and had she asked before that he⁵⁴ saww would have ordered her that she should wash and do what the one with the inter-period bleeding (Istihaaza) would do’.⁵⁴

A number of our companions, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,  

'I said to him⁵⁴ asws, ‘The one with post-childbirth bleeding (Nafsa’a), when would she pray Salaat?’ He⁵⁴ asws said: ‘She would sit (abstaining) by a measurement of her menstruation (Haydh), and she would examine herself by two days. So if the blood is cut off (fine), or else she should wash, and insert a cotton, and secure it, and pray Salaat. And, if the blood exceeds the cloth, she would tighten it and wash. Then she would pray the morning (Salaat) with one washing, and Al-Zohr and Al-Asr with one washing, and Al-Maghrib and Al-Isha with one washing; and if the blood does not exceed the cloth, she would pray Salaat with one washing.

وثَّمَّ تُصَلِّي وَ لََ تَدَعُ الصَّلاَةَ عَلَى حَالٍ فَإِنَّ النَّبِيَّ ( صلى اللَّ عليه وآله ) قَالَ الصَّلاَةُ عِمَادُ دِينِكُمْ.

I said, ‘And (what about) the menstruating woman?’ He⁵⁴ asws said: ‘Similar to that, in the same way. So, if the blood is cut off from her (fine), or else she would be as one with inter-period bleeding (Istihaaza). She would do the like of the one with post-childbirth bleeding (Nafsa’a), in the same way. Then she would pray Salaat and she should not leave the Salaat upon (any) state, for the Prophet⁵⁴ saww said: ‘The Salaat is a pillar of your Religion’.⁵⁵

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from Yunus Bin Yaqoub who said,
‘I heard Abu Abdullah^asws saying: ‘The woman with post-childbirth bleeding (Nafsa’a) would sit (abstaining) for the days of her menstruation (Haydh) which she used to menstruate it. Then she would examine herself, and she would wash and pray Salaat'."^56

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Abdullah^asws having said: ‘The woman with post-childbirth bleeding (Nafsa’a) would sit (abstaining) for her days which she used to sit (abstaining) during the menstruation (Haydh), and she would examine in two days’.^57

Chapter 14 – The woman with post-childbirth bleeding (Nafsa’a) (becomes) clean, then she sees the blood, or saw the blood before she gave birth

Muhammad Bin Abu Abdullah, from Muawiya Bin Hukeym, from Abdullah Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassan^asws the 1st regarding a woman who had post-childbirth bleeding (Nafsa’a). So she left the Salaat for thirty days, then she was clean. Then she saw blood after that. He^asws said: ‘She should leave the Salaat, because her days are the days of purity, and the days of the post-childbirth bleeding (Nafsa’a) have passed’.^58

Muhammad Bin Ismail, from Al Fazi Bin Shazaan and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, altogether from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Ibrahim^asws (7th Imam^asws) about a woman who had post-childbirth bleeding (Nafsa’a). So she remained as such for thirty days or more, then she was clean, and she prayed Salaat. Then she saw blood, or yellowness. He^asws said: ‘If it was yellowness, so let her wash, and let her pray Salaat, and she should not refrain from the Salaat’.^59

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^56 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 13 H 5
^57 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 13 H 6
^58 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 14 H 1
^59 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 14 H 2
Chapter 15 – What is Obligated upon the menstruating woman during her Salaat times

(It has been narrated) from Abu Abdullah asws regarding the woman who is hit by the labour pains for days, or two days, and she sees the yellowness or blood. So he asws said: ‘She should pray Salaat for as long as she does not give birth. So if the pain overrides her and she misses the Salaats, not being able upon praying due to the pain, so upon her is its making up for it of those Salaats after having become clean’.

(It has been narrated) from Abu Abdullah asws about the menstruating woman becoming clean on the day of Friday, and she mentions Allah azwj. He asws said: ‘As for the purity, so no. But, she should perform ablution during the time of Salaat, then she should face the Qiblah and mention Allah azwj.

(It has been narrated) from Abu Abdullah asws having said: ‘The menstruating woman would perform the ablution when she wants to eat, and when it was the time of Salaat, she would perform ablution and face towards the Qiblah, and Extol the Holiness and the Greatness of Allah azwj, and recite the Quran, and mention Allah azwj Mighty and Majestic.’

60 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 14 H 3
61 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 15 H 1
62 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 15 H 2
Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ammar Bin Marwan, from Zayd Al Shahham who said,

‘I heard Abu Abdullah asws saying: ‘It is befitting for the menstruating woman that she performs ablution during the time of every Salaat. Then she should face towards the Qiblah and mention Allah azwj by a measurement of what she would have prayed Salaat (time wise)’.63

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shaazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’far asws having said: ‘When the woman was in menstruation (Haydh), so the Salaat is not Permissible for her, and upon her is that she performs ablution, an ablution of the Salaat during the time of every Salaat. Then she would sit in a clean place and mention Allah azwj Mighty and Majestic, and Glorify Him azwj, and Praise Him azwj, and Extol His azwj Holiness like a measurement of her Salaat. Then she would be free for her needs.64

Chapter 16 – The woman menstruates after the entry of the time of the Salaat, before she had prayed or was clean before the entry of her time and she procrastinates regarding the washing

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Fazl Bin Yunus who said,

‘I asked Abu Al-Hassan asws the 1st, I said, ‘The woman sees the purity before the setting of the sun, how would she deal with the Salaat?’ He asws said: ‘When she sees the purity after the passing of four steps (of the shadow) from the (start of the) decline of the sun, so she should not pray Salaat except for the Asr Salaat, because the time for Al-Zohr entered upon her and she was in the blood (still menstruating), and the time exited from her and she was in the blood (still menstruating), therefore it does not Obligate upon her that she should pray Al-Zohr, and what Allah azwj has Dropped from her, from the Salaats while she is in the blood (menstruating), is even more’.

63 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 15 H 3
64 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 15 H 4
قال و إذا رأت المرأة الدم بعدما يمضي من زوال الشمس أربعة أقدام فطالعت عن الصلاة فإذا طهرت صلاة الطهر لأن وقت الطهر نخل عليها وهي طاهر و خرج عنها وقت الطهر وهي طاهر فقضعت صلاة الطهر فوجب عليها فضاؤها.

He asws said: ‘And when the woman sees the blood after four steps have passed (for the shadow) from the (start of the) decline of the sun, so let her refrain from the Salaat. So when she is clean from the blood, so let her make up for the (missed) Al-Zohr Salaat, because the time of Al-Zohr came up upon her and she was clean, and the time of Al-Zohr exited from her and she was clean, so she wasted Salaat Al-Zohr, therefore it’s payback is Obligated upon her.’

‘I asked Abu Ja’far asws about the menstruating woman becoming clean during Al-Asr, ‘Should she pray the former Salaats?’ He asws said: ‘No. But rather, she should pray the Salaats which there was cleanliness with her’.

‘He asws said: ‘When the woman sees the purity and the time of the Salaat has entered upon her, then she delays the washing until the time for another Salaat enters, upon her would be its making up for that Salaat which she wasted. So when she is clean during a time of an Obligatory Salaat, and she delays the Salaat until the time for another Salaat comes up, then she sees blood, upon her would be the making up for that Salaat which she wasted’.

(It has been narrated) from Abu Abdullah asws having said: ‘Whichever woman sees the purity and she is able upon the washing during a time of a Salaat, but she wastes it until the time for another Salaat comes up, upon her would be its making up for that Salaat which she wasted; and if she were to see the purity during a time of a Salaat, so she stands to prepare for that, the time of the Salaat gets exceeded and

65 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 16 H 1
66 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 16 H 2
67 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 16 H 3
the time for another Salaat comes up, so there is no making up for it upon her, and she should pray the Salaat the time of which came up.  

Ibn Mahboub, from Ali Bin Raib, from Abu Al Warad who said,

'I asked Abu Ja'far asws about the woman who happens to be in Salaat Al-Zohr and she has already prays two Cycles, then she sees the blood. He asws said: 'She should arise from her prostration place, and she should not complete the two Cycles; and if it was such that she saw the blood while she was in Salaat Al-Maghrib, and she had already prays two Cycles, so let her arise from a prostration place. Then, when she is clean, so let her make up for the Cycles of Maghrib which were lost from her'.

Chapter 17 – The woman happens to be in the Salaat, so she feels the menstruation (Haydh)

It has been narrated) from Abu Abdullah asws regarding the woman who happens to be in the Salaat, so she thinks that she has menstruated. He asws said: ‘She should insert her hand and touch the place. So if she sees something, she would leave (the Salaat), and if she does not see anything, she would complete her Salaat.'

Chapter 18 – The menstruating woman would make up the (missed) Fasts and she would not make up the (missed) Salaats

It has been narrated) from Moalla Bin Muhammad Al Ashary, from Al Washa, from Aban, from the one who informed him,
(It has been narrated) from Abu Ja’far asws and Abdullah asws both having said: ‘The menstruating woman would make up the (missed) Fasts and would not make up the (missed) Salaats’.71

علي بن أبي وهب عن أبيه عن ابن أبي عمرو عن الحسن بن راشد قال: فلثت لأبي عبد الله (عليه السلام) الخاص الصلاة، فالله تعالى في نصي الصوم، فلم فلت من أبي جاء هذا قال: إن أول من قال إلينا.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Rashid who said,

‘I said to Abu Abdullah asws ‘The menstruating woman would make up the (missed) Salaats?’ He asws said: ‘No’. I said, ‘She should make up the (missed) Fasts?’ He asws said: ‘Yes’. I said, ‘Where has this come from?’ He asws said: ‘The first one who analogised was Ibleeslaw72

علي بن أبي وهب عن أبيه عن ابن أبي عمرو عن الحسن بن راشد قال: قلت لبي عبد الله (عليه السلام) الخائص الصلاة قال: فلثت لأبي عبد الله جعفر (عليه السلام) عن فضاء الخاص الصلاة

Then heasws turned towards me and said: ‘Rasool-Allahaswa had instructed Syeda Fatimaasws with that, and sheasws had ordered the believing women with that.”73

الحسن بن محمّد عن معلّم عن الوحيّة عن أبان بن عثمان عن إسماعيل الحصفيّ قال: فلثت لأبي جعفر (عليه السلام). إن المغيّرة بن سعيد روى ذلك أنك لفتته إن الخائص تقضى الصلاة فقال ما له إلا وفقة الله إن امرأة عمران نذر فما في بطنه محرراً والمحرر للمسجد يدخله ثم لا يخرج منه أبداً

Al Husayn Bin Muhammad, from Moalla, from Al Washa, from Aban Bin Usman, from Ismail Al Ju’fy who said,

‘I said to Abu Ja’farasws, ‘Al-Mugheira Bin Saeed reported from youasws that youasws said to him: ‘The menstruating woman would make up for the Salaat’. So heasws said: ‘What is the matter with him? May Allahazwj not Reconcile him. The wife of Imranasws vowed what was in her belly as a dedication, and the one dedicated to the Masjid would enter into it, then would not come out from it, ever.

فلمّا وضعّتَاها فلّام وضّعتَها أنثى... و ليس الذكرَ كالأثنيّ فلمّا وضعّتَاها أدخلّتَا المسجد فساهمتُ عليها الأثنيّة فأصابت الفرعة زكريّا وكفّلها زكريّا

71 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 18 H 1
72 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 18 H 2
73 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 18 H 3
[3:36] So when she gave birth to it, she said: My Lord! Surely I have brought it forth a female – (and Allah was more Knowing of what she gave birth to) - and the male is not like the female. So when she had given birth to her asws (Maryam as), she entered her into the Masjid. So the Prophets as drew lots over her asws and the vote came out for Zakariyya asws, and Zakariyya asws took the responsibility for her.

فَلَمْ تَخْرُجْ مِنَ الْمَسْجِدِ حَتَّى بَلَغَتْ فَلَمَّا بَلَغَتْ مَا تَبْلُغُ النِّسَاءُ خَرَجَتْ فَهَلْ كَانَتْ تَقْدِرُ عَلَى أَنْ تَقْضِيَ تِلْكَ الَّيَّامَ الَّتِي خَرَجَتْ
وَ هِيَ عَلَيْهَا أَنْ تَكُونَ الدَّهْرَ فِي الْمَسْجِدِ.

Thus, she as did not come out from the Masjid until she as was an adult. So when she as became an adult to what the women tend to reach in adulthood, she as went out. So was she as able upon making up for those days which she went out, and it was upon her as that she as would happen to be in the Masjid for ever?74

باب الخائض و النفسأن تقرأان القرآن

Chapter 19 – The menstruating woman and the one with post-childbirth bleeding (Nafsa’a), reciting the Quran

(الحائض تقرأ القرآن و تحمد اللَّ له)

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, and Hammad, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah asws having said: ‘The menstruating woman can recite the Quran and Praise Allahazwj. 75

علي بن إبراهيم عن أبيه عن ابن أبي عمير و حماد عن معاوية بن عمارة عن أبي عبد الله ( عليه السلام ) فَأَقْرَأَ الْحَائِضُ الْقُرْآنَ وَ النَّفَسَاءُ وَ الْجَنُبُ أَيْضًا.

Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah asws having said: ‘The menstruating woman can recite the Quran, and the one with the post-childbirth bleeding (Nafsa’a), and the one with sexual impurity’. 76

(عَلِيُّ بنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فَأَقْرَأَ الْحَائِضُ الْقُرْآنَ وَ النَّفَسَاءُ وَ الْجَنُبُ أَيْضًا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Uberyda who said,

'I asked Abu Ja’far asws about the menstruating woman hearing the (Verse of) the Prostration (in the Quran). He asws said: ‘If it was from the determined ones, so let her prostrate when she hears it’. 77

74 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 18 H 4
75 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 1
76 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 2
(It has been narrated) from Abu Abdullah asws, said, ‘I asked him asws about the amulet hanging upon the menstruating woman. So he asws said: ‘Yes, when it was (enveloped) inside a skin, or silver, or an iron tube’.  

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah asws, said, ‘I asked him asws about the amulet hanging upon the menstruating woman. He asws said: ‘Yes, there is no problem’.

He (the narrator) said, ‘And he asws said: ‘She can recite it and write it, but her hand cannot touch it’. And it is reported that she cannot write the Quran.

Chapter 20 – The Menstruating woman can take something from the Masjid and she cannot place anything in it

(It has been narrated) from Abu Ja’far asws, said, ‘How did it come to be that the menstruating woman can take what is in the Masjid and she cannot place anything in it?’ So he asws said: ‘Because the menstruating woman does have the leeway that she places whatever is in her hand to be somewhere else, but she does not have the leeway if she takes what is in it (Masjid), except from it (what is with her to place it)’.  

Chapter 21 – The woman's menstruation (Haydh) is raised, then it returns, and a limit of the despair from the menstruation (Haydh) (menopause)

أَبُو عَلِيٍّ الَْْشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللََِّّ ( عليه السلام ) عَنِ امْرَأَةٍ ذَهَبَ طَمْثُهَا سِنِينَ ثُمَّ عَادَ إِلَيْهَا شَيْءٌ قَالَ تَرُكُ الصَّلاَتَ حَتَّى تَطْهُرَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al Ays Bin Al Qasim who said,

'I asked Abu Abdullah asws about a woman whose menstruation (Haydh) had gone away for years, then something returned to her. He asws said: ‘She should leave the Salaat until she is clean’.  

عليٌّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ أَبُو عَبْدِ اللََِّّ ( عليه السلام ) أَمْرَأَةُ الَّتِي قَدْ يَئِسَتْ مِنَ الْمَحِيضِ خَمْسُونَ سَنَةً .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from one of our companions who said,

‘Abu Abdullah asws said: ‘The woman who has despaired from the menstruation (Haydh), her limit is (age of) fifty years'.

وَ رُوِيَ سِتُّونَ سَنَةً أَيْضاً .

And it has been reported as (age of) sixty years as well.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ طَرِيفٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللََِّّ ( عليه السلام ) قَالَ إِذَا بَلَغَتِ الْمَرْأَةُ خَمْسِينَ سَنَةً لَمْ تَرَ حُمْرَةً إِلََّ أَنْ تَكُونَ امْرَأَةً مِنْ قُرَيْشٍ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Tareyf, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah asws having said: ‘When the woman reaches fifty years, she would not see red (blood) except if she happens to be a woman from Qureysh'.

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ الفُضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ أَبِي عَبْدِ اللََِّّ ( عليه السلام ) قَالَ خَمْسُونَ سَنَةً (مَنْ يَأْسَ مِنَ الْمَحِيضِ) مِنْ عَبْدِ الرَّحْمَانِ بْنِ الْحَجَاجِ عَنْ أَبِي عَبْدِ اللََِّّ ( عليه السلام ) قَالَ خَمْسُونَ سَنَةً منْ عَبْدِ الرَّحْمَانِ بْنِ الْحَجَاجِ عَنْ أَبِي عَبْدِ اللََِّّ ( عليه السلام ) قَالَ خَمْسُونَ سَنَةً .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin yahya, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah asws having said: ‘A limit of the one who despair from the menstruation (Haydh) is fifty years (of age)’.

81 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 21 H 1
82 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 21 H 2
83 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 21 H 3
Chapter 22 – The woman whose menstruation (Haydha) is raised due to illness, so she drinks the medicine in order for her menstruation (Haydha) to return

‘I asked Abu Al-Hassan Musa asws Bin Ja’far asws saying, ‘I bought the slave girl, and she remained with me for months not menstruating, and that was not due to old age, and I showed her to the woman, so they said to me, ‘There is no pregnancy with her. So is it for me that I copulate with her in her private part?’ So he asws said: ‘The wind could have withheld the menstruation (Haydha) from without a pregnancy, so there is no problem if you touch her in the private part’.

I said, ‘Supposing if there was a pregnancy with her, so what would be for me, from her?’ He asws said: ‘If you intend so, in what is besides the private part’.

Ibn Mahboub, from Rafa’at who said,

‘I said to Abu Abdullah asws, ‘I bought the slave girl. So sometimes her menstruation (Haydha) gets withheld from the spoilage of the blood, or wind in the womb. So she drinks the medicine for that, and she menstruates from that day. Is that allowed for me and do I not know whether that is from a pregnancy or from something else?’ So he asws said to me: ‘Do not do that’.

So I said to him asws, ‘But rather, her menstruation (Haydha) had been raised from her for months, and had that been from a pregnancy, rather it would have been a seed like the seed of the man who isolates (ejaculates outside)’. So he asws said to me: ‘The seed, when it falls into the womb, comes to be a cloth, to comes to be a lump, and to whatever Allah azwj so Desires; and when the seed falls into other than the womb, nothing is Created from it, therefore do not give her the medicine to drink

84 Al Kafi – V 3 – The Book of Menstruation (Haydha) Ch 21 H 4
85 Al Kafi – V 3 – The Book of Menstruation (Haydha) Ch 21 H 1
when her menstruation (Haydh) is raised for months, or it exceeds her time which she was menstruating in previously’.  

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Dawood Bin Farqad who said,

'I asked Abu Abdullah asws about a man who buys an unaware slave girl (not an adult), and she does not menstruate with him until six months pass by for that, and there is no pregnancy with her. He asws said: ‘If it was such that the likes of her do tend to menstruate, and that does not happen to be due to old age, so that is a fault. You can repudiate from it (they acquisition).’

'باب الخاضض تختضب

Chapter 23 – The menstruating woman dyes (hair)

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sahl Bin Al Yas’a, from his father who said,

'I asked Abu Al-Hassan asws about the woman dyeing (her hair) and she is menstruating. He asws said: ‘There is no problem with it.’

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza who said,

'I said to Abu Ibrahim asws (7th Imam asws), ‘Can the woman dye (her hair) and she is menstruating?’ He asws said: ‘Yes.’

'باب غسل ثياب الخاضض

Chapter 24 – Washing the clothes of the menstruating woman

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Dawood Bin Farqad who said,
Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Sowrat Bin Kuleyb who said,

'I asked Abu Abdullah\textsuperscript{asws} about the menstruating woman, should she wash her clothes which wears during her menstruation (\textit{Haydh})?' He\textsuperscript{asws} said: 'She should wash what has been hit, from her clothes, from the blood, and she can leave what is besides that'. I said to him\textsuperscript{asws}, 'And she has sweated in them'. He\textsuperscript{asws} said: 'The sweat is not from the menstruation (\textit{Haydh})'.\textsuperscript{90}

\textit{علِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُقْبَةَ بْنِ مُحْرِزٍ عَنْ إِسْحَا َ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللََِّّ ( عليه السلام )}

\begin{align*}
\text{قالَ الْحَائِضُ تُصَلِّي فِي ثَوْبِهَا مَا لَمْ يُصِبْهُ دَمٌ .}
\end{align*}

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Uqba Bin Muhraz, from Is'hac Bin Ammar,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: 'The menstruating woman can pray \textit{Salaat} in her clothes which have not been hit by the blood'.\textsuperscript{91}

\textit{مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللََِّّ ( عليه السلام ) قَالَ سَأَلْتُهُ عَنِ الْحَائِضِ تُنَاوِلُ الْخُمْرَةَ أَوِ الْمَاءَ}

\begin{align*}
\text{فَقَالَ قَدْ كَانَ بَعْضُ نِسَاءِ النَّبِيِّ ( صلى اللَّ عليه وآله ) تَسْكُبُ عَلَيْهِ الْمَاءَ وَ هِ}
\end{align*}

\begin{align*}
	ext{يَحَائِضٌ وَ تُنَاوِلُهُ الْخُمْرَةَ .}
\end{align*}

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

(It has been narrated) from Al-Abd Al-Salih\textsuperscript{asws} (7\textsuperscript{th} Imam\textsuperscript{asws}), said, 'A mother of the child of his\textsuperscript{asws} father\textsuperscript{asws} asked him\textsuperscript{asws}, so she said, 'May I be sacrificed for you\textsuperscript{asws}? I would like to ask you\textsuperscript{asws} about something but I am too embarrassed from it'. So he\textsuperscript{asws} said: 'Ask me\textsuperscript{asws} and do not be embarrassed'. She said, 'The blood of menstruation (\textit{Haydh}) hit my clothes, so I washed them, but its effects did not go away'. So he\textsuperscript{asws} said: 'Dye it with Mishq (a dye) until it gets mixed up and goes away'.\textsuperscript{92}

باب الحائض تناول الخمرة أو الماء

\textbf{Chapter 25 – The menstruating woman fetching the prayer-mat, or the water}

\begin{align*}
\text{مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللََِّّ ( عليه السلام ) قَالَ سَأَلْتُهُ عَنِ الْحَائِضِ تُنَاوِلُ الْرَّجُلَ الْآَمَاءَ فَقَالَ فَدَالَكَ إِنَّ مَعْلُومٌ عَنْ أَسَالَكَ عَنْ نِسَاءِ النَّبِيِّ ( صلى الله عليه وآله وصحبه وسلم) يُنَاوِلُنَّ الْمَاءَ وَ هِ}
\end{align*}

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} said, 'I asked him\textsuperscript{asws} about the menstruating woman fetching the water for the man'. So he\textsuperscript{asws} said: 'It was so that

\begin{itemize}
\item \textsuperscript{90} Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 23 H 1
\item \textsuperscript{91} Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 23 H 2
\item \textsuperscript{92} Al Kafi – V 3 – The Book of Menstruation (\textit{Haydh}) Ch 23 H 3
\end{itemize}
some of the wives of the Prophet saww would pour the water for him saww, and she
would be menstruating, and she would fetch the prayer-mat for him saww. 93

The book of Menstruation (Haydh) from Al Kafi is completed, and the Praise is
for Allah azwj, Lord azwj of the worlds, and may Allah azwj Send Blessings upon
Muhammad saww and his progeny asws

93 Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 24 H 1